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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Klikatats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.

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justice, but readily appeased by kind treatment; cruel only to captive enemies, stoical in the endurance of torture; devotedly attached to home and family; these natives probably come as near as it is permitted to flesh-and-blood savages to the traditional noble red man of the forest, sometimes met in romance. It is the pride and boast of the Flathead that his tribe has never shed the blood of a white man. Yet none, whatever their tribe, could altogether resist the temptation to steal horses from their neighbors of a different tribe, or in former times, to pilfer small articles, wonderful to the savage eye, introduced by Europeans. Many have been nominally converted by the zealous labors of the Jesuit Fathers, or Protestant missionaries; and several nations have greatly improved, in material condition as well as in character, under their change of faith. As Mr Alexander Ross remarks, "there is less crime in an Indian camp of five hundred souls than there is in a civilized village of but half that number. Let the lawyer or moralist point out the cause."

bors on account of their courage and warlike spirit.' Walla Wallas 'notorious as thieves since their first intercourse with whites.' 'Indolent, superstitious, drunken and debauched. Character of Flatheads, Pend d'Oreilles, Umatillas. *Ind. Aff. Rept.*, 1854, pp. 207–9, 211, 218, 223, 282, 1861, pp. 164–5. Yakimas and Kliketats 'much superior to the river Indians.' *Stevens*, in *Pac. R. R. Rept.*, vol. i., pp. 405, 298, 403, 416, vol. xii., pt. i., p. 139. Wascos 'exceedingly vicious.' *Hines' Voy.*, pp. 159, 169. The Nez Percés 'are, certainly, more like a nation of saints than a horde of savages.' Skyuses, Walla Wallas. *Irving's Bonneville's Adven.*, pp. 101, 287, 289–90, 300. Tushepaws; *Irving's Astoria*, p. 316. Thompson River Indians rather a superior and clever race. *Victoria Colonist*, Oct., 1860. 'Indians from the Rocky mountains to the falls of Columbia, are an honest, ingennous, and well disposed people,' but rascals below the falls. *Gass' Jour.*, p. 304. Flathead 'fierceness and barbarity in war could not be exceeded.' *Nicolay's Ogn. Ter.*, p. 153. Flatheads, Walla Wallas and Nez Percés; *Gray's Hist. Ogn.*, pp. 171, 219. Kootenais; *Palliser's Explor.*, pp., 44, 73. Salish, Walla Wallas; *Domenech's Deserts*, vol. i., p. 88, vol. ii., p. 64. Walla Wallas, Cayuses, and Nez Percés; *White's Oregon*, p. 174. Walla Wallas, Kootenais; *Lord's Nat.*, vol. ii., pp. 85, 178. Flatheads, Nez Percés; *Dunn's Oregon*, pp. 311, 315, 326–8. Nez Percés; *Catlin's N. Am. Ind.*, vol. ii., p. 109; *Franchère's Nar.*, p. 268. Kayuses, Walla Wallas; *Townsend's Nar.*, p. 156. Sahaptins; *Wilkes' Hist. Ogn.*, p. 106. Nez Percés; *Hastings' Emigrants' Guide*, p. 59. Flatheads; *Ind. Life*, pp. ix., x., 25. At Dalles; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 412. Shushwaps; *Grant's Ocean to Ocean*, pp. 288–304, 313. At Dalles; *Hunt*, in *Nouvelles Annales des Voy.*, 1821, tom. x., p. 83; *Stuart*, in *Id.*, 1821, tom. xii., p. 43. Pend d'Oreilles; *Josset*, in *Id.*, 1849, tom. cxxiii., pp. 334–40.